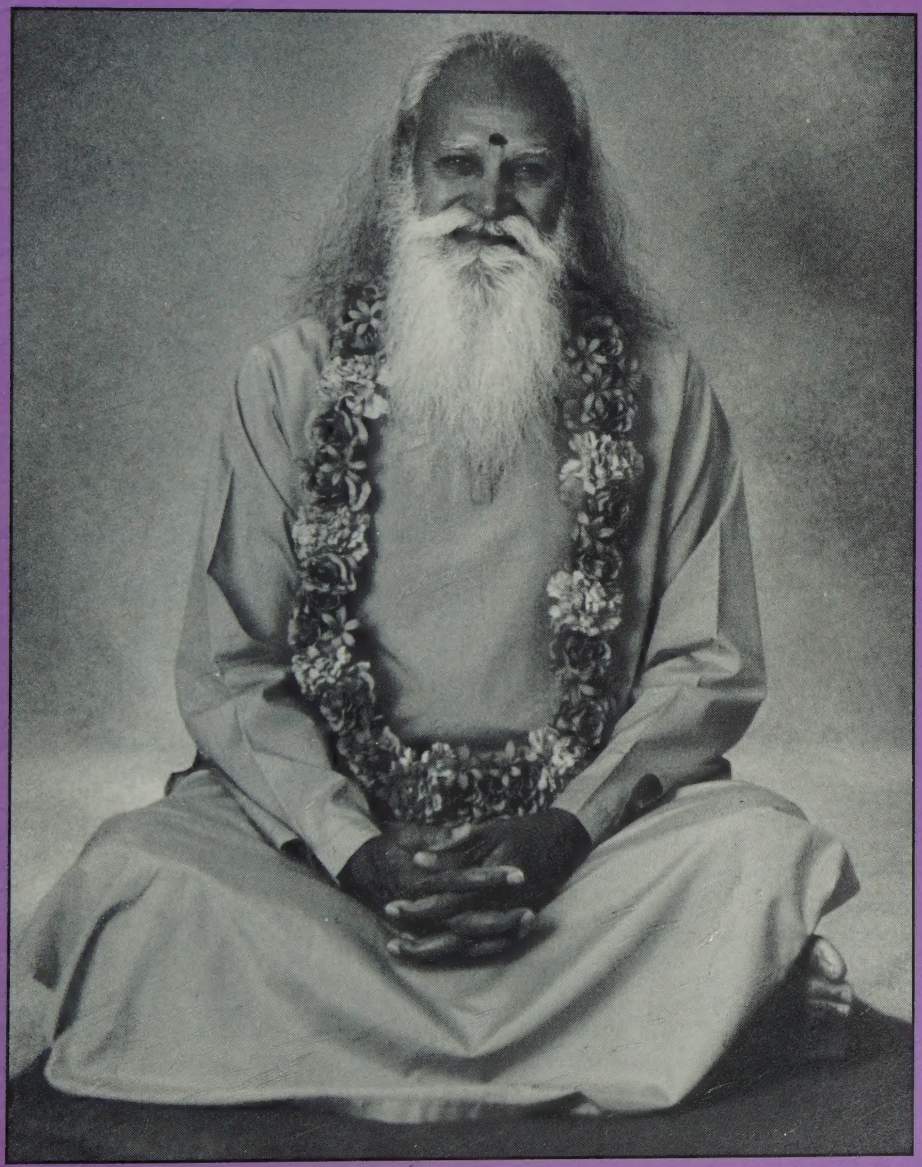
LEVEL ONE

Summer 1999
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Integral Yoga®

MAGAZINE

The Teachings of Sri Swami Satchidananda



Integral Yoga® MAGAZINE

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INTEGRAL YOGA® AND YOU

Integral Yoga Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers and Satchidananda Ashrams. In these centers the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga - including Hatha, Raja, Karma, Bhakti, and Jnana Yoga - as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and advanced students. Resident programs, providing an opportunity to experience total yogic living are also available.

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For more information, to arrange an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

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FOUNDER-DIRECTOR
Sri Swami Satchidananda

EDITOR
Prakash Shakti Capen

ART DIRECTOR
Cassandra Stish

CIRCULATION DIRECTOR
Lakshmi Barsel

PHOTOGRAPHY
Dr. Prem Anjali
Divine Life Society
Richard Mangum
Ramani Wichmann
SAYVA

PRINTING
Bailey Printing



SRI SWAMI SATCHIDANANDA

(called "Sri Gurudev" by his students) is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. Dedicated to the ecumenical movement, his motto is "Truth is One, Paths are Many." His main residence is in Buckingham, Virginia. In response to invitations from all around the globe, Sri Gurudev travels widely. Through every possible medium - lectures, conferences, radio. Television and newspaper interviews, books, and visits to centers around the world - he shares his knowledge in the fields of education, religion, health, and Yoga.

Letters to Sri Gurudev

Beloved Gurudev,

You are our light!

Both Steve and I wanted to thank you again for the many blessings and love we have received since we arrived at Yogaville last September.

Please know that we wanted to give you a gift before we left, and we decided to offer a gift from the heart. On Friday night (after fasting for two days) we camped on the property, built a campfire, and chanted the Maha Mritunjaya Mantra for you and the Yogaville community. We have a lot of love for this special place and for you.

It was heartfelt to hear you say that we are always welcome here. We truly appreciate it and plan on coming back next fall, at least for a visit.

We are continuing to implement a program for the community called "Wilderness Yoga Adventures." The idea is to combine yoga practice in a natural/outdoor setting. We tried to run programs this spring; and, although we learned a lot and received tremendous support from the community, we didn't have enough enrollment. Worry not! We haven't given up.

Gurudev, you, this place, and your teachings have truly been blessings for both of us. The time we have spent here has been amazing. Consider us two kernels that have temporarily popped out of the fryer to cool down in the Great North.

Thank you so much. Your teachings are seeds in our hearts growing strong and deep roots.

Until next time, Om Shanti Shanti Shanti,

Jivani Swanson and Steve Bartel

To everyone at the Ashram:

I would like to thank everyone who made my stay at the Ashram this past weekend such a delightful and restorative experience—especially the kind people at Guest Services, in the kitchen, the housekeeping staff, and my Yoga teacher. Everyone was so kind and thoughtful. I'm sorry I can't list [each one] by name.

I also want to give my heartfelt gratitude to the extraordinary Reverend Sri Swami Satchidananda. I was very honored that he responded to my question on Saturday night; and his words helped lift a cloud of grief and pain that has weighed on my heart and soul for more than 20 years. I can't begin to express the comfort I felt in his message

Thank you for being in this world. I know I will be back to visit many times.

With great appreciation, peace, and love,

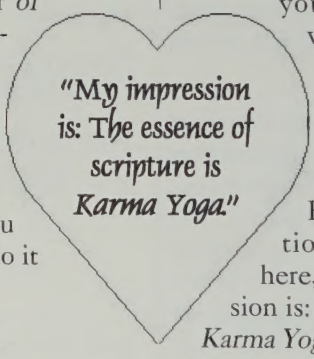
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Once a month or once in two months, try to set aside some time and say, "This is my karma yoga week. The whole week I should be totally selfless. I won't be doing anything for my sake."
-Sri Gurudev

Sweet and Delicious: The Dedicated Life

Perfection in action is yoga. A yogi can sit well, talk well, eat well, sleep well, enjoy things without getting caught in them. A yogi can enjoy the world because he or she knows the limitations, knows how far to go.

Who is a good surfer? The one who can ride the big waves. Because the yogi knows he is not going to get caught, he'll even watch for the big waves. He has a board and knows how to balance himself on it. Balanced means tranquil. If you have a balanced mind, that is your surfboard. You are steady on it. Whatever waves comes, you just go out and enjoy the surfing without getting caught. You are *in* the world, but never *of* the world. That means *Integral Yoga* embraces the entire life from morning until evening. Everything should be yogic, from the minute you start brushing your teeth to the minute you go to bed. Do it well, and do it now.



Test Yourself in the Field

Karma Yoga, the path of selfless service, is the best form of yoga. Even if you don't have time to meditate, to do *asanas*, eat, sleep, it doesn't matter. If you have an opportunity to do *Karma Yoga*, do that first. Through the Karma Yoga, your heart, mind, and body soon will be cleaned. It's here that you will see your limitations and drawbacks, not in your meditation. You will understand your attitudes and moods, but not when you are all alone. So test yourself in the field.

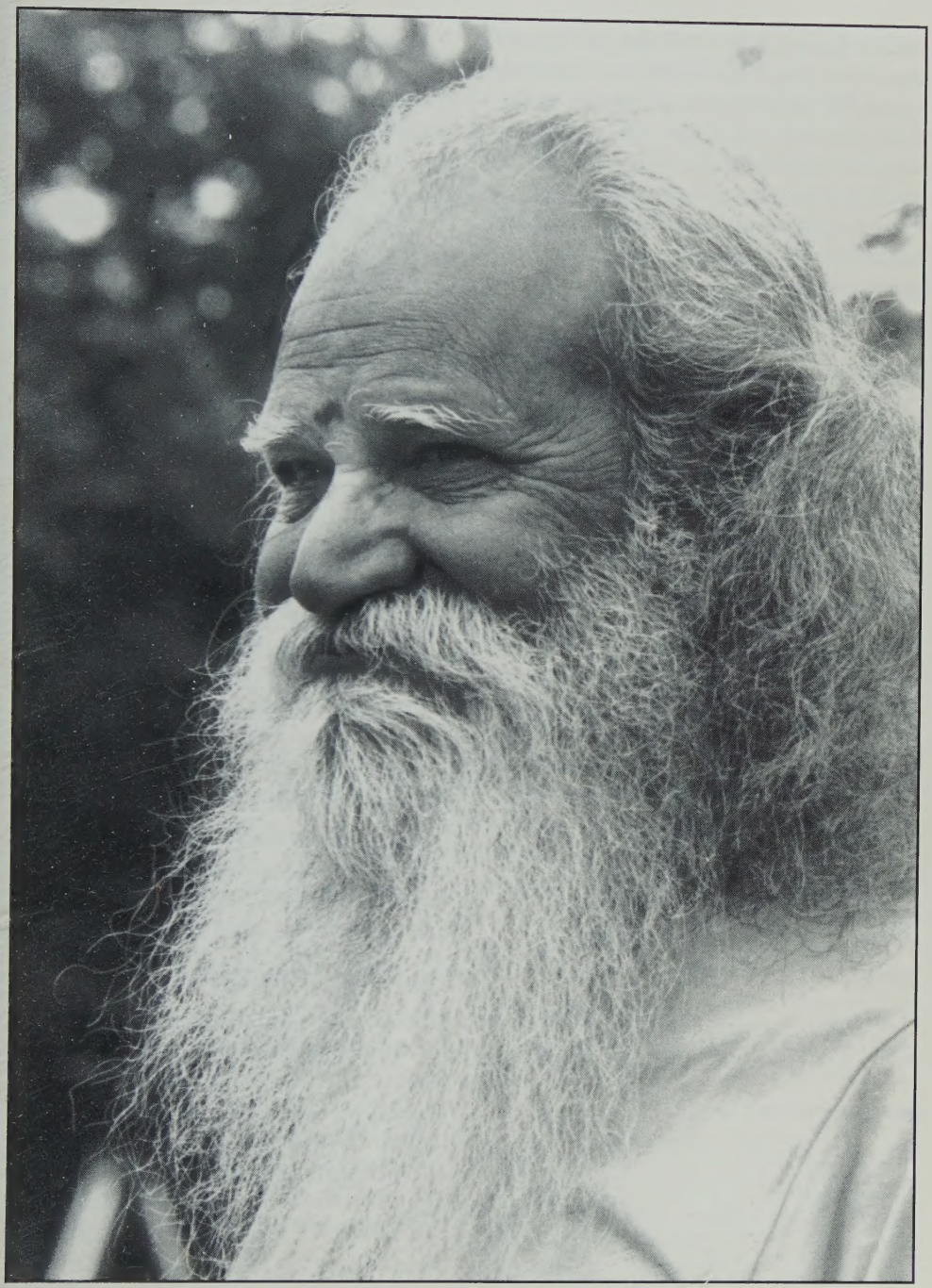
Not that you shouldn't spend some time in meditation. If you really get tired, or get into emotional or psychological problems, contemplate and analyze. "I went to serve this person, but I got annoyed because she didn't thank me." That's your meditation when you return home. Yes, meditate on your own feelings. "I *offered* my service. Why should I expect her to thank me? That's not right. Next time I'm going to do the same thing, but I won't wait for her thanks." That way you are shaping your mind well.

"Karma yoga ondre nammai kakkum ennum Vedam" said a great saintly poet, Subramanya Bharati. He knew a lot about devotion and self-analysis. But, here, he was saying, "My impression is: The essence of scripture is *Karma Yoga*." That alone can save you, that alone is enough for you. Master Sivananda always said this: "Serve, love." Service comes first. Serve with love; because, without love you cannot serve. Is it not so? Without dedication, you cannot serve. Without the control of the passions and selfishness you cannot serve. serve well. Become a yogi just by serving.

Expecting Results

Karma Yoga means a selfless act. If you are motivated to do something for others, and if you don't expect any result or reward for yourself, such an action is

Continued -



by Sri Swami Satchidananda

called *Karma Yoga*. But if you expect a result for your benefit, then it is merely *karma*. It's just a labor. "I do this so that I can get that." True *Karma Yoga* is service—for the joy of serving. You don't even wait for appreciation. That way you can keep your mind calm, without any disturbance. Whether people appreciate your action or not—even if they criticize you—that is their business. You have done your job to your capacity. You are satisfied with what you have done. You don't expect anything in return, so your mind is always calm. That is yoga: calmness of mind. If you keep calm during the *karma*, it is *Karma Yoga*. If you are going to get disturbed during your action, it's *karma*.

I'm Melting Away!

Whatever you do, it can be done as *Karma Yoga*. Even your meditation. Many people get disturbed because they look for something to happen in meditation. If they don't feel any sensation after half an hour, they think the *mantra* is no good; they already look for another *mantra*. They are meditating to get something. Yes, even in meditation, even with God, don't do business. Don't do it to get something; do it only to retain your peace.

The flower doesn't know it is giving fragrance. Does it ever say, "I want to give a nice smell. Here is a nice person. I want to be extra nice to him."?

A candle also doesn't think about giving light. It doesn't worry if you don't appreciate its nice flame. Did you ever hear a candle say, "Hey, you! Look! I'm wasting my time. I'm melting away for you! Come read something with my light." Does the candle ask you that? No. It is just there serving—the same as a *karma yogi*. Because of the very presence, people enjoy the light, people enjoy the smell, people get the benefit.

Fear Waits

The *Bhagavad Gita* says "All that you are entitled to is to act. Just *do;* but don't wait for the result." That's because, when you wait for the result, you build tension and become upset. If you don't get the result, you are frustrated and angry; if you *do* get the result, you become greedy. Even if you don't want more, you still want to protect what you have; because you feel that *having* will make you happy. You are afraid of losing it because your happiness seems to depend on that possession. The fear of losing is always waiting to catch you. To be more happy you want more things. Then, if anybody puts up a barrier to prevent you from accumulating, you will hate that person. Your own selfishness causes hatred, fear, jealousy, and anger. If you don't want anything from anybody, you are freed from these tendencies. That is why *Karma Yoga* will relieve you from all this strain. With Karma Yoga, you are always happy, always peaceful.

But the *karmi* is one who is interested only in the outcome. Even the mere thought of the outcome makes her so excited that she loses everything.

He Loses Everything

Once a man named Alnashur went to a marketplace and, through hard work, earned a few dollars. It was the first time he had money in his hands. He was so happy: "Oh, my goodness! I got five dollars. What should I do? Let me buy some eggs so that I can take them home from the market." He bought eggs and arranged them in a nice basket, which he carried on his head as he was walking home. Even on his way, he started dreaming: "Oh, I'm going to get back and sell this in my town. Because they don't usually get these eggs, I can easily sell them for double the price. So, I can

get ten dollars—one-hundred percent profit!" With this excitement, he had been walking for a long time, and he became tired. So, he left the basket on the ground and took a rest. Just sitting under a tree, a little relaxed, he started dreaming. "Ahh! I'm going to get ten dollars, but this time I won't buy eggs. That's a menial business. I'll buy something much nicer. Then I'll triple the price. With eggs I could make only one-hundred percent profit. Now, if I buy cosmetics, there are so many crazy people who will buy them. I can earn back three or four-hundred times my investment."

Resting next to the basket, leaning on his elbow, with his legs stretched out comfortably, he was still dreaming. Very soon he had made thousands of dollars. Then he dreamed, "Well, now that I am really, really rich, I can't just be alone. Naturally, I should look for a beautiful girl to marry. No doubt, the greatest, richest man in the town will now offer his daughter. Ah, with a little hesitation I will accept and marry her. Of course, after a while she will give me a baby. Oh, it's nice to have a baby. When I come home from my office, we'll just play. Sometimes, if I return a little tired and if she brings the baby, what should I say, 'Hey, I don't want the baby. I'm too tired, take him away'. And if she says, 'No, no, please have him,' if she insists on my holding the baby, I will say, 'No, no, I'm too tired!' If she insists too much, I will kick her out!"

He woke up to see all the eggs broken. In his dreaming, he had kicked the basket!

Do It Perfectly

If we only know how to act—not waiting for the result, without any selfishness—we won't lose our happiness or our peace. We can apply this to anything in our lives. Think of your personal eating. It may seem that you are doing it for your own sake. You are tasting it; you are filling your stomach. Is it not *karma* then? No, when you want to take the car on the road, you have to fill up the tank. Your body is the same. Even your eating and drinking is not for your sake, but to serve somebody.

If you have dedicated your life for the sake of humanity you have to take care of your body and your mind. Just as you take care of your car, you take care of the instruments with which you serve. That is why, if a dedicated person forgets to take care of his body, the people who receive the service come forward to take care of it. They remind him, "Swami, eat a little food. You have had a long day. Please rest a little."

With Karma Yoga, you are always happy, always peaceful.

If a dedicated person has a family, don't think that they should be ignored. Since the family is given by God, the family is not really yours; but you still have a responsibility. If God has given you a few people under your care, you are their servant and caretaker. We all have responsibilities, but let us do our duties without attachment.

The mind is a little tricky and we can easily misunderstand. When I say, "Do it with detachment," you might think, "Well, I don't mind, I'm not attached to anything. I'll *try* and see if I can do it." No, do it without attachment, but do it perfectly! According to the *Bhagavad Gita*, a yogi should act one-hundred times more carefully than an ordinary businessperson, one who strives for the fruit of his or her actions.

Continued -

You Can't Cheat the Cosmic Law

If you're getting fifty dollars from your employer, your conscience should tell you that you are doing at least seventy-five dollars worth of work. Don't just look at the time and say, "I only have to work eight hours." Even for those eight hours, are you really working? You should know. Maybe you can cheat your employer, but you can't cheat the Cosmic Law. There is a big divine computer that computes everything in your own heart. That is the real judgement day. You don't need to wait until the last day; sometimes the judgement comes immediately—in a day, week, or a month. Temporarily, you can escape from that person and exploit him. He might not ask, "How much work have you done?" He'll just be sending you checks and everything will seem fine. All of a sudden, something may go wrong in your house, or you may hurt your ankle. The doctor will feel both your pulse and your purse. All the money you cheated will go to somebody else.

It's Unforgettable

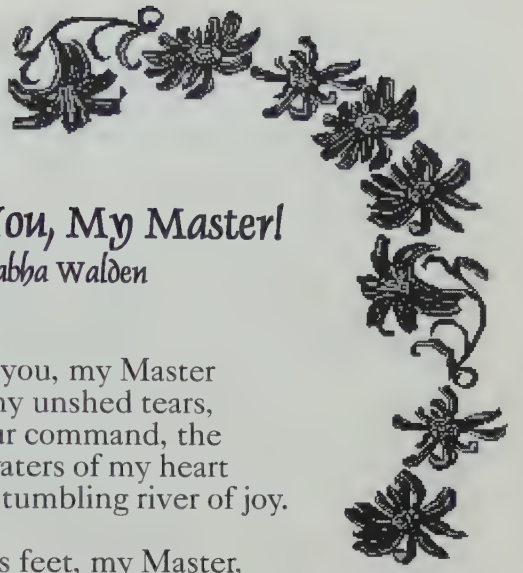
The *Karma Yogi* works with more zeal than an ordinary person. Because he is doing it as a service to God, he has more interest than the person who works just for his own benefit. If you are cooking your own dinner, it can be just anything. But if you cook for some honored guest, you want it to be nicer. The plates will be well polished. You will take out all your special dishes and silverware. There is a joy in doing something as an offering. You will never get that joy when you do it just for yourself.

Many, unfortunately, have never tasted that joy. It's unforgettable. If you really do something for somebody else and experience that joy, you will never want to do something for yourself. You will always look for opportunities to serve. It's even sort of selfish; because you miss that joy, whether it is day or night. It's something sweet and delicious. That's what is called dedicated life. There is supreme joy in it.

Once a month or once in two months, try to set aside some time and say, "This is my *Karma Yoga* week. The whole week I should be totally selfless. I won't be doing anything for my sake." Or, choose just one day like you choose a fasting day. Say to yourself, "This is a *selfless* day."

Karma Yoga is give, give, give. Don't worry about how you survive. If people know that you are here to give, and if you are really giving, it is their business to keep you well. If a tree is always giving a lot of fruit, won't the gardener take special care of the tree? She won't forget to water it daily. She will even put a fence around it. Not that the tree demanded anything; it just did its duty. In the same way, if your life is useful to people, they will take care of you. So wherever you are, just give joyfully. You may not get proper care immediately, forget it. It will come. When the nature, the Cosmic Consciousness, knows fully well that you are really offering your service and not expecting anything in return—once that is proved—then abundance will be with you.

That selfless life is what you call God. God was never selfish. And God's Nature was never selfish. So, if you lead a selfless life you are in God. When you have God, certainly everything else will be added unto you. *Om Shanthi, Shanthi, Shanthi.* ॐ



I Come to You, My Master!

by Prabha Walden

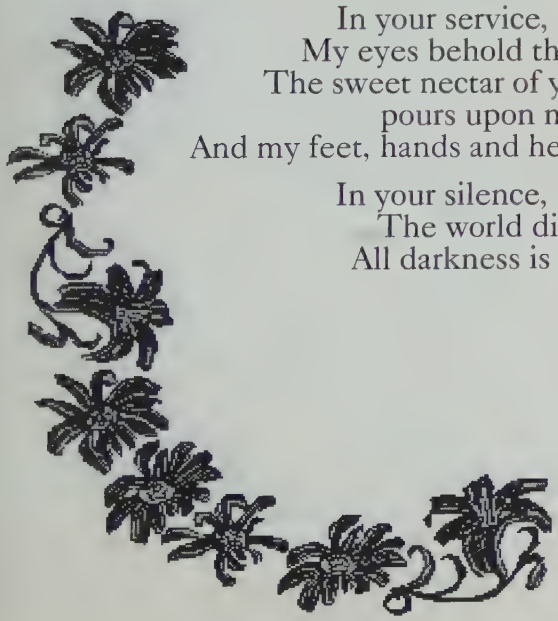
I come to you, my Master
With all my unshed tears,
And at your command, the
Stagnant waters of my heart
Burst forth in a tumbling river of joy.

At your lotus feet, my Master,
in total surrender to You,
The chains of fear and separation
That once held me captive
as a prisoner of ignorance
Are lifted,
and I bathe in the light of liberation.

At your word, my Master,
The overwhelming din of my mind
Is silenced and my heart blossoms into a
Lotus flower, fragrant and divine.

In your service, my Master
My eyes behold the living God.
The sweet nectar of your compassion
pours upon my soul,
And my feet, hands and heart rise to follow You.

In your silence, my Master
The world dissolves.
All darkness is removed.



The Best Prayer

by Sri Swami Sivananda

Essentially, prayer should be selfless as far as possible. We should first pray for the good of others, for the welfare and peace of the world, and for our own spiritual evolution. We should pray for the eradication of any evil qualities, for wisdom and knowledge, for goodness and saintliness.

Asato Ma Sat Gamaya
Tamaso Ma Jyotirgamaya
Mrityor Ma Amritam Gamaya

"Lead me on from unreal to Real,
from darkness to Light,
from mortality to Immortality."

This is the best prayer—the prayer for the Light, for the Truth, for Immortality. The foremost prayer of an aspirant should be for the removal of ignorance. The aspirant's goal is to realize the Truth and to free himself from the meshes of those that are unreal. His goal is to realize his essential divine nature.

At times, even sincere prayer is not responded to. This, however, should never be allowed to mar our faith or sincerity or to discourage and depress us; but should be considered as a necessity to test our sincerity, our serenity and faith in God. At times this irresponse is often repeated. The devotee gets bewildered; she begins to lose her faith in God; and sometimes she is diverted from the Path.

Indeed, it is here that we have to show our patience, our steadfastness and faith in God's grace. Often God tests us with severest trials. But does it mean that God is unkind, that God does not wish to pay heed to our prayers? Obviously not. It is only a test, which the aspirant must pass through. His faith may not be strong enough; his dross of mind might not have been cleaned yet; his heart might not have become pure yet. How can he strengthen his faith? How can he cleanse the dross of his mind and purity his heart? It is only through tests, trails and tribulations. Just as the gold is purified by passing it through the crucible several times, so also the heart must become pure, the faith must become unflinching, by passing through the crucible of trials again and again. But, at the ultimate end, all prayers are fulfilled and gratified with the highest fulfillment. Therefore, when we pray to God or wish to receive grace from Him, we must be prepared to accept joyfully His irresponse and even trails and tribulations.

Prayer cleanses the dross and steadies the mind. It washes off the impurities of the heart with the pure waters of spiritual emotions, corrects the defects and shortcomings and prepares the mind for the reception of self-knowledge.

Prayer is as real as the force of gravity. It can reach a realm where reason is too feeble to enter. It can work miracles. Its magnanimous efficacy is indescribable. Its potency can be hardly comprehended without actual experience. ॐ



Who Works?
by Sri Ramana Maharshi



Question: I have a good mind to resign from service and remain constantly with Sri Bhagavan. [Note: "Sri Bhagavan" was the way many devotees referred to Sri Ramana Maharshi.]

Answer: Bhagavan is always with you, in you; and you are yourself Bhagavan. To realize this it is neither necessary to resign your job nor run away from home. Renunciation does not imply apparent divesting of costumes, family ties, home, etc., but renunciation of desires and attachment. There is no need to resign your job, only resign yourself to God, the bearer of the burden of all. One who renounces desires actually merges in the world and expands his love to the whole universe.

Expansion of love and affection would be a far better term for a true devotee of God than renunciation. For, one who renounces the immediate ties, actually extends the bonds of affection and love to a wider world beyond the borders of caste, creed and race. A *sannyasi* who apparently casts away his clothes and leaves his home does not do so out of aversion to his immediate relations but because of the expansion of his love to others around him. When this expansion comes, one does not feel that one is running away from home, instead one drops from it like a ripe fruit from a tree. Till then, it would be folly to leave one's home or job.

Q: How does a grihastha *(householder) fare in the scheme of* moksha *(liberation)? Should he not necessarily become a mendicant in order to attain liberation?*

A: Why do you think you are a *grihastha*? Similar thoughts that you are a *sannyasi* (wandering monk) will haunt you, even if you go out as a *sannyasi*. Whether you continue in the household or renounce it and go to the forest, your mind haunts you. The ego is the source of thought. It creates the body and the world and it makes you think of being the *grihashta*. If you renounce, it will only substitute the thought of *sannyasa* for that of *grihastha* and the environment of the forest for that of the household. But the mental obstacles are always there for you. They even increase greatly in the new surrounding. It is no help to change the environment. The one obstacle is the mind; and it must be overcome whether in the home of in the forest. If you can do it in the forest, why not in the home? Therefore, why change the environment? Your efforts can be made even now, whatever the environment.

Q: Is it possible to enjoy samadhi *(awareness of reality) while busy in worldly work?*

A: The feeling "I work" is the hindrance. Ask yourself "Who works?" Remember who you are. Then the work will not bind you; it will go on automatically. Make no effort either to work or to renounce. It is your effort which is the bondage. What is destined to happen will happen. If you are destined not to work, work cannot be had even if you hunt for it. If you are destined to work, you will not be able to avoid it, and you will be forced to engage yourself in it. So, leave it to the higher power; you cannot renounce or retain as you choose.

Q: Bhagavan said yesterday that while one is engaged in search of God 'within', 'outer' work would go on automatically. In the life of Sri Chaitanya it is said that during his lectures to students he was really seeking Krishna within, and he forgot all about his body and went on talking of Krishna only. This raises a doubt as to whether work can safely be left to itself. Should one keep part of one's attention on the physical work?

A: The Self is all. Are you apart from the Self? Or can the work go on without the Self? The self is universal so all actions will go on whether you strain yourself to be engaged in them or not. The work will go on of itself. Thus, Krishna told Arjuna that he need not trouble to kill the Kauravas because they were already slain by God. It was not for him to resolve to work and worry himself about it, but to allow his own nature to carry out the will of the higher power.

Q: But the work may suffer if I do not attend to it.

A: Attending to the Self means attending to the work. Because you identify your self with the body, you think that work is done by you. But the body and its activities, including that work, are not apart from the Self. What does it matter whether you attend to the work or not? When you walk from one place to another you do not attend to the steps you take; and, yet, you find yourself after a time at your goal. You see how the business of walking goes on without your attending to it. So, also with other kinds of work.

Q: If one holds the Self in remembrance, will one's actions always be right?

A: They ought to be. However, such a person is not concerned with the right or wrong of actions. His/her actions are God's and therefore right.

Continued -

Q: How can my mind be still if I have to use it more than other people? I want to go into solitude and renounce my headmaster's work.

A: No. You may remain where you are and go on with the work. What is the undercurrent which vivifies the mind, enables it to do all this work? It is the Self. So that is the real source of your activity. Simply be aware of it during your work and do not forget it. Contemplate in the background of your mind even whilst working. To do that, do not hurry; take your own time. Keep the remembrance of your real nature alive, even while working. Avoid haste, which causes you to forget. Be deliberate. Practice meditation to still the mind and cause it to become aware of its true relationship to the Self, which supports it. Do not imagine it is you who are doing the work. Think that it is the underlying current that is doing it. Identify yourself with the current. If you work unhurriedly, recollectedly, your work or service need not be a hindrance.

Q: In the early stages would it not be a help to a person to seek solitude and give up outer duties in life?

A: Renunciation is always in the mind, not in going to forests or solitary places or giving up one's duties. The main thing is to see that the mind does not turn outward but inward. It does not really rest with a person whether he goes to this place or that or whether he gives up his duties or not. All these events happen according to destiny. All the activities that the body is to go through are determined when it first comes into existence. It does not rest with you to accept or reject them. The only freedom you have is to turn your mind inward and renounce activities there. ॐ

from *Be As You Are: The Teachings of Sri Ramana Maharshi*



He who clings to the Void
And neglects Compassion
Does not reach the highest stage.
But he who practices only Compassion
Does not gain release
from the bondage of rebirth.
He, however, who is strong in the
practice of both
He truly is the Bodhisattva.

from Saraha's Dahakosha

Reflections on Spring Fest 1999

BY REV. BHAVANI METRO

Excitement filled the air as everyone filed into Sivananda Hall for the annual Yogaville Vidyalayam Spring Fest. The Vidyalayam ("Temple of Learning") is the Yogaville school; and each year the children, their teachers, and many community volunteers join to present a gala Spring Fest. Preceding Spring Fest are months of hard—and happy!—work, practicing, preparing, getting fitted for costumes. Then, of course, there are the choreographers, costume designers, directors—all from the extremely talented Yogaville community membership. The event is always delightful, dazzling, professional, and completely entertaining. Those who know about Spring Fest look forward to it all year. All donations for admission, for the bake sales, and the raffles go directly to the Vidyalayam.

Entering the Hall this year: Balloons and crepe paper decorations sway in the breeze of people hurrying here and there getting ready for the event to begin.

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The gourmet bake sale is already in full swing with people purchasing slices of cakes, pies, and numerous delicious creations from the bake sale The moment is charged with anticipation as the memories of past events stir our minds.

Backstage: Rehearsals are finished, costumes (by Santoshi Sommers) completed, makeup on. The music begins to play. Mrs. Raji, Swami Gurucharanananda ("Mataji"), and Divya Berthoud give the last words of encouragement.

A hush of anticipation falls over the crowd as the first of many dances begin. Our hearts fill with joy seeing these little ones—ages 5 to 12—share their talents in dance.

The hours of practice show as their feet tap and point, and they turn in sync with the group. There are Country Western Line Dances, Chinese Ribbon Dances, African dances, Virginia Clogging, and so much more.

Each dance is seemingly more complicated than the last. Each creates a mood and expression of form.

There are breaks in the dancing at intervals throughout the evening items during which auctions are conducted, with humor and taste, by Rev. Bhagavan Metro. Lovely items—including original paintings, exquisite weaving and jewelry, special pieces donated by Sri Gurudev, hand-made quilts, Peter Max prints, a large unusual crystal, and much, much, more—make it even more of a joy to participate and contribute financially to the growth of the school.

Krishna and Karuna Howeth offer a special tribute to made to thank Mr. and Mrs.



Waloopali—"Mrs. Raji and Mr. Mahen." The Howeths have one daughter who is graduating from the Vidyalayam, and their other daughters have also been Vidyalayam students. The whole community and the sangha worldwide appreciate the effort Mrs. Raji and Mr. Mahen have made to continue providing the Vidyalayam with specialized education at the feet of our Guru. What more could a parent wish for a child!

The highlight of the evening is the Viennese Waltz. Tuxedos and elegance, ball gowns and gracefulness sparkle on



stage. At a point in the music, each child asks a parent to dance with them. Then all of the children curtsy to Sri Gurudev and asked him to dance. It is a sweet moment—seeing Gurudev and the formally dressed children all swaying to the Viennese Waltz music. Each of us in the packed audience sways right along with them. Each of us feeling we too are "in the arms of the Guru." ॐ

Don't miss the next Spring Fest. Make your reservations early as we are planning a Vidyalayam Reunion as part of the event in Spring 2000.
Donations and Scholarship endowments for the Vidyalayam students are always appreciated.

Prasadanam
(Undisturbed Calmness)
by Peter Salman

In Book One, sutra thirty-three
Of the Yoga Sutras of Patanjali
You will find a tale of Lock and Key
Expounded by our beloved Swamiji

Four Locks - Four Keys
Open Doors - Foster Peace

The first key use with happy folk
Show them friendship, share a joke
It will help you rise above the strife
Of this sometimes troubled and painful life

Four Locks - Four Keys
Open Doors - Foster Peace

The second key on the master's ring
Deals with the unhappy, whose hearts can't sing
Show them not pity, but compassion
Your peace prevails when you act in this fashion

Four Locks - Four Keys
Open Doors - Foster Peace

The golden key at number three
Concerns the virtuous, the blemish free
Delight, take joy in them and see
How you can live in *samadhi*

Four Locks - Four Keys
Open Doors - Foster Peace

The fourth key, perhaps the most elusive
Deals with the wicked and abusive
Disregard them and their kind
For an easeful, peaceful, useful mind

Four Locks - Four Keys
Open Doors - Foster Peace

Hari Om Tat Sat

An Inside Peek at International Spring Fest 1999

Integral Yoga Magazine had an opportunity to interview Yogaville Vidyalayam student and Spring Fest performer, ten-year-old Vani Li MacIsaac about this annual multicultural extravaganza offered by the devoted teachers Mrs. Raji, Principal, and Mr. Mahen, and the students and volunteer faculty.

IYM: As one of the ten star performers in Spring Fest '99, what was the most enjoyable aspect for you, Vani?

Vani: Well. . .the performance, the costumes, the audience, and the applause.

IYM: And what was the most difficult?

Vani: The practicing.

IYM: How long did you practice?

Vani: Three hours a day, four days a week, for five months.

IYM: That's a long time and a lot of hard work for the students, and tremendous dedication on the part of the teachers. Who were your artistic directors?

Vani: First of all, Mrs. Raji and Mr. Mahen are the great inspiration behind Spring Fest. Without them, it would never happen year after year. Then, there's the important volunteers. Divya Berthoud taught us the lively clogging, and step and line dancing. Mataji Gurucharanananda instructed us in the art of multicultural singing, and Vijaya Zimmern taught us how to choreograph and perform a beautiful ribbon dance from China. Santoshi Sommers and Dijon Carew were the choreographers for the exhilarating grand finale, the ballroom dance. With the help of other community volunteers, Santoshi also created all of our beautiful costumes.

IYM: Is there another purpose behind Spring Fest besides entertainment?

Vani: Yes, to have fun and to raise money for our Integral Yoga School, the Vidyalayam. Besides the performance, many people are attracted to the yummy bake sale and the wonderful auction, which includes many priceless items donated by Sri Gurudev. Along with videotapes of the event, all of this helps raise the funds we need to maintain, expand, and improve the school and for much-needed scholarships.

IYM: Thank you, Vani. As one of the many spectators at this year's Spring Fest, let me add that it was a fantastic and fun-filled occasion for all in the presence of Sri Gurudev. Best wishes to you and your Vidyalayam friends and faculty in Spring Fest 2000.

Next year' s Spring Fest will be held in April or May. Please contact Mrs. Raji during school sessions at (804) 969-4383 for details or to offer a tax-deductible donation to the Yogaville Vidyalayam.

Ask Sri Gurudev

God Never Lets Us Down

Question: I feel as though I will never forge through all the veils covering my true nature. Is it in the end strictly God's Grace that gets us there?

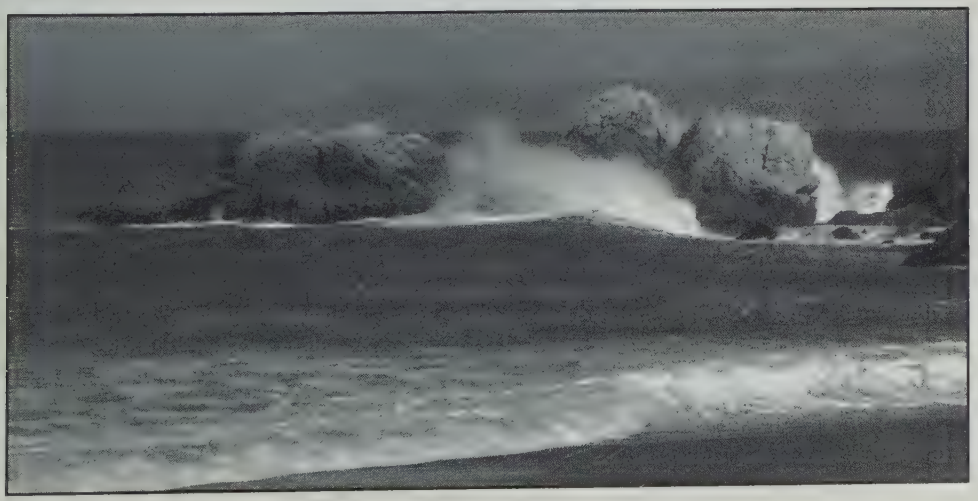
Sri Gurudev: Not just in the end. God is with you even now; even now God is helping you. Don't ever think that you are alone. But, at the same time, you also have to do *your* part. God helps those who help themselves. Don't put the entire burden on God. God will take the entire burden when God thinks that you cannot do anything more. Remember that.

You know the story of one great devotee of God. For every little thing he would cry to God: "God, please come and help me. Be with me always. Walk with me always." Whenever he really felt that way he would even see the footsteps of God walking with him. When he looked back he would see the imprint of four feet, two sets of footprints. He was always happy. "God is walking with me." One time, he was so tired he could hardly walk anymore. And he cried, "God, please, please help me," After a while, when he looked back, he saw only one set of footprints. He felt terribly sad. He cried more, "God, when I needed You more, You left me. At other times, You always walked with me. Now, when I really needed You more than ever, I didn't see Your footprints. How could You desert me?"

Then he heard a voice. "My child, don't cry. I am always with you. Look back carefully. Those footprints are mine and not yours. I was carrying you. You couldn't walk anymore, so I carried you. That's why there is only one set of footprints."

God never, never lets us down. Never. But that doesn't mean we should not do our part. Let's honestly do our part. And then leave the rest to God.

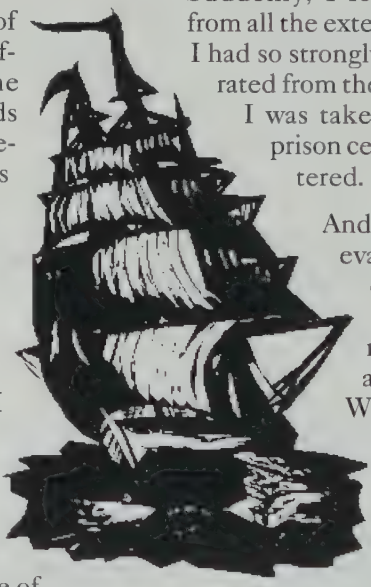
Say, "God, you know when to walk with me, when to carry me, when to even let me go all alone. I leave it to You." That's complete faith in God. Fortunate are the people who can have that kind of faith.



Living Free *by Jeri Becker*

In my twenties, I imagined myself to be so free. I lived in a houseboat community on the Sausalito waterfront. There, among the artists, philosophers and fishermen, I felt I had achieved the ultimate freedom I had always longed for.

Free from parental authority, free from social convention, free to make whatever decisions I chose, guided only by my emotions, ego, intellect and insecurities. So why was I so confused and dissatisfied? Why did I somehow always feel apart from the others?



As the rock-and-roll days of the 60's melted into the self-indulgent idealism of the 70's, I watched my friends pair off within their own relationships. I saw the babies born, but never felt those maternal stirrings within my own being. How could I imagine being a mother when I didn't yet feel like a whole person myself?

Of course, I imagined I would find that wholeness through a relationship with a man. I desperately searched for "Mr. Wonderful." Together we would be a self-sufficient universe of two...and perhaps save the world in our spare time.

The years found me flitting through an ever-expanding array of interests: boats, sailing, art, yoga, vegetarianism, and an ever-changing parade of friends and lovers who surged in like the ocean's waves only to drfit away on the outgoing tide.

My flamboyance and bravado, which others mistook for confidence in my own abilities, leadership and popularity, were actually masks for my inner feelings of inadequacy, fear and emptiness. My interests, like my relationships, lacked depth.

Like a ship, freed from its moorings, cast adrift to float freely upon the water with no sense of direction, I had no hope of ever reaching a destination.

Tossing about on the waves of life, enjoying one moment, regretting the next, I imagined myself to be so free.

Suddenly, I found myself extricated from all the external props of my life that I had so strongly identified with. Separated from the waterfront community, I was taken to a six-by-nine foot prison cell, my whole reality shattered.

And in that cell, I had to re-evaluate my whole concept of freedom. There was no doubt that I had lost my liberty, but what about my freedom? What part of me was restrained by the confines of the prison cell. And what part was not?

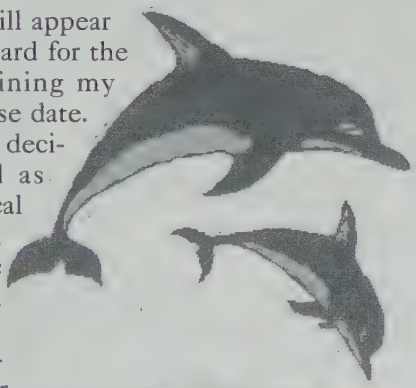
I began to meditate daily using a technique I had learned years before, but seldom practiced. Now, removed from all external distractions, it seemed only natural to sit very still and follow my breath into the quiet silence which exists at the core of our being. And, in that silence, I found where real freedom lies.

I realized with all certainty that I was a child of God, an immortal spirit on a temporary journey in this physical body. I understood the message of Christ's death and resurrection—that we are so much

more than this limited physical body. And I experienced, for the first time in my life, the actual presence of God as Father/Mother, and felt a sense of strength, comfort and peace that did not come from myself.

Soon I had to return to everyday awareness and face the routines of prison life. Now, I understood my life's meaning and purpose. All I needed to do was ask God's guidance daily. I didn't need to figure it all out by myself, only surrender to God's will moment by moment, day by day.

Even the sting of the injustice of a life sentence was neutralized by the knowledge that I was dependent on God alone, accountable to God alone. No matter what the circumstances of my life, my path and destination were now clear.



In a few months I will appear before the Parole Board for the purpose of determining my suitability for a release date. The Board members' decision will be based as much upon the political tone of the day and the general public sentiment toward crime-in-the-media, as it is upon my character, behavior or record.

Though I would like nothing more than to have my liberty restored, I go with the knowledge that I reclaimed my freedom nearly 16 years ago, and no matter what the outcome of the hearing, my freedom can never be taken from me.

This article was written in the fall of 1998. Jeri's parole was denied. She continues a life sentence in the women's prison in Frontera, California, where she serves the prison population in many selfless ways. She continues to be a great inspiration to those inside and outside prison walls.

THE TALE OF MOOKEY BEAR



by Prashanti Cibert

Once upon a time, a long time before human beings inhabited the earth, there lived a Mookey Bear. Mookey Bear was a lot like human beings today. He was not all good; nor was he all bad. When he was good he was just like a warm, cuddly teddy bear. But when he was bad, he was like a monster, hurting those who loved him the most.

This is the TRUE story of how Mookey Bear lost and found his happiness..

Mookey Bear lived in a forest. And in the forest there was one special tree—the Ice Cream Tree. Ice Cream Tree was the most wondrous thing to behold. It had warm leaves that made everyone who sat under it feel calm and lovable. But what the Mookey Bear loved most about the Ice Cream Tree was its delicious, delectable fruit. The ice cream was so rich and creamy that one bite would fill the Mookey Bear with complete happiness.

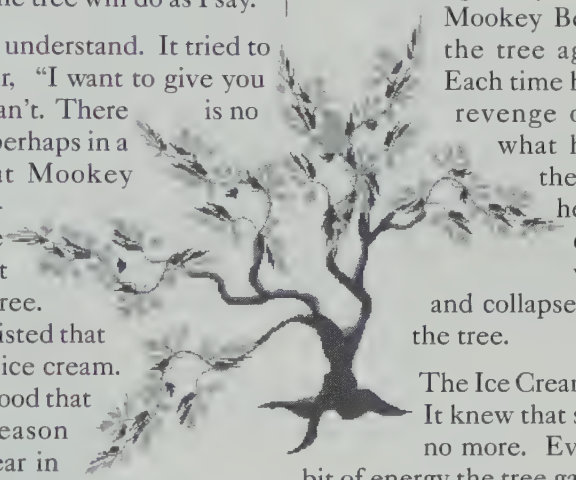
Each week Mookey Bear would go to the Ice Cream Tree and say, "Ice Cream Tree, Ice Cream Tree, *please* give me some ice cream." The tree would make a soft sound like the wind, and the leaves would rustle. Then a soft, delicate ice cream fruit would come down from the branches. Mookey Bear would run home to eat his ice cream.

One day Mookey Bear began to think "I should have more ice cream. It's so delicious; the tree should give it to me." So, instead of waiting a week, Mookey Bear went to the Ice Cream Tree on the third day. He demanded "Ice Cream Tree, Ice Cream Tree, give me an ice cream." The tree did not understand why Mookey Bear was so displeased with it. The Ice Cream Tree always tried to please Mookey Bear because it loved him so much. But the wondrous ice cream creamy fruit took many days to make. However, Mookey Bear did not seem to care; he demanded the ice cream again. "Give me my ice cream!" So, the tree, who loved Mookey Bear, tried and tried again to make the fruit. The wind came, the leaves ruffled and down came the delicate, delicious fruit. The Mookey Bear did not stop to thank the tree, but rushed home and greedily ate his ice cream.

The next day Mookey Bear awoke thinking, "Ice cream, ice cream, ice cream!" The ice cream tree should give me ice cream every day!" Since Mookey Bear could not sleep, he rushed to the Ice Cream Tree and said in a loud, angry voice, "Where is my ice cream? Give it to me NOW!"

The tree did not understand what it could have done to make Mookey Bear so angry. But because the tree loved Mookey Bear so much, it tried and tried. Finally the tree said in a very soft whisper "There is no fruit to give..." "What!" Mookey Bear shouted. "You better give me my ice cream or I will... I will...," Mookey Bear tried to think of what he would do. "...or I will, I will, never never see you again!" he finally said sternly to the tree to make sure the tree knew he meant business! "There," Mookey Bear thought, "Now the tree will do as I say."

The tree did not understand. It tried to tell Mookey Bear, "I want to give you ice cream, but I can't. There is no ice cream now...perhaps in a few days." But Mookey Bear was not listening. He stomped his foot and spit at the tree. Mookey Bear insisted that the tree had the ice cream. The tree understood that no one could reason with Mookey Bear in this mood. When he got into this state of mind that Mookey Bear felt he was always right and he should always get what he wanted. So, the Ice Cream Tree could only sigh.



Mookey Bear stomped off. On the way home, he thought and thought, "The tree has the ice cream, but it is hiding it from me. "The tree is probably giving the ice cream to someone else." Mookey Bear thought this even though he knew that no one else lived in the forest but him.

"The ice cream tree has betrayed me," thought Mookey Bear. "The tree is bad. It is *mine*, and no one else has a right to take it from me." The Mookey Bear's thoughts went around and around like this. His mind became cloudy and his mood darker and darker. His mind would not let him eat or sleep until he had his ice cream. "It is the tree's fault that I am unhappy. The tree is making me very, very angry. The tree is the reason I can't eat or sleep!"

The Mookey Bear could not stand it a minute longer. He picked up the biggest stick he could carry. He charged at the tree, hitting the tree's delicate trunk and cursing and shouting, "You... You ... deserve to die for taking away the most precious thing in my life. You... You..." Mookey Bear kept hitting the tree again and again. Each time he unleashed his revenge on the tree for what he thought was the tree's betrayal, he hurt the tree's core. Finally, he was exhausted and collapsed at the base of the tree.

The Ice Cream Tree was calm. It knew that soon it would be no more. Even with the last bit of energy the tree gave its shade and peaceful sound to Mookey Bear. He was crying now, "I'm sorry, I'm sorry." The Ice Cream Tree's last thought was to comfort the sobbing bear. It did not understand why Mookey Bear did what he did, but it did not matter.

When Mookey Bear woke, the Ice Cream Tree was dry. All the leaves had fallen off, and the branches were bare and hardened. It looked just like all the other trees in the forest.

Mookey Bear threw his arms around the tree when he saw the horrendous thing he had done. He cried out, "I'm really sorry for what I did." But the tree did not answer. "I'll make this up to you. I will make it right again!" The tree did not speak. Mookey Bear stopped and

Continued -

reasoned, "Maybe the tree is too weak to talk. So I will make it stronger by giving it water and food."

Every day Mookey Bear gave unconditionally to the Ice Cream Tree. He was devoted to the tree. Every day he came and offered kind words, encouragement, and hugs. He sacrificed his possessions and food to make sure that the tree got the best he could give. When he thought about things, he only thought, "What does the Ice Cream Tree need to be healed?" He did not think about the ice cream fruit or of things *he* wanted.

One day, Mookey Bear realized that he loved the Ice Cream Tree more than anything in the world. So, he told the tree softly, "I love you." Then Mookey Bear heard a soft sound. He looked around at the tree. That's when he saw a very, very small green sprout on one of the branches. He was so overjoyed that the tree might be growing leaves, that he doubled his efforts to water, feed and nurture the tree.

Soon more green sprouts began to appear, and the Ice Cream Tree's voice, which was only a whisper, returned. Mookey Bear could hear if he remained very still. The tree told Mookey Bear over and over, "I cannot make ice cream fruit anymore." Mookey Bear cried for joy! "I don't care. I feel so happy that you are here with me."

Mookey Bear thought about this happiness for a long time. Then one day he understood. He told Ice Cream Tree, "I used to think that it was the ice cream fruit that made me happy. Instead, I have found my real happiness in giving to you. Happiness was inside me all the time, but I could not see it because of the dark cloud that I created." Once Mookey Bear realized this truth, he was happy all the time. Sometimes ,he would feel the dark cloud, but he knew how to take care of that cloud, by giving unconditionally to others.

Mookey Bear and the Ice Cream Tree lived together in the forest—even though the tree never made ice cream again.

Today, the Mookey Bear and the Ice Cream Tree no longer exist. But if you look around really hard, you'll see a Mookey Bear smiling face to remind you to smile. And if you listen really hard, you'll hear Ice Cream Tree in your heart reminding you that by loving one another we heal all hurts and find our *real* happiness.

Moral of the Story:

Happiness comes from within. It is our own thoughts that make us happy or unhappy. Sometimes dark clouds may come. Clean the mind of negative thoughts and happiness will return.



Sri Gurudev

by Peter Salman

I met someone the other night
I feel he has been around forever
A sage, a Seer, a Guiding Light
His touch will leave me never

I had heard of him and of his ways
Tried to understand his essence
But nothing prepared me for his gaze
And the power of his presence

No fire and brimstone dialogue
But quiet strength and light
No commands to note and log
Just one Truth that shines so bright

The blessing he bestowed on us
Has left me filled with wonder
this living crystal has a name:
Sri Swami Satchidananda

A STAR AMONG THE STARS

Travels with Sri Gurudev
by Dr. Prem Anjali

Although the following events took place in 1998, Integral Yoga Magazine is happy to share with you this sparkling report from Prem Anjali. We think you'll enjoy it.

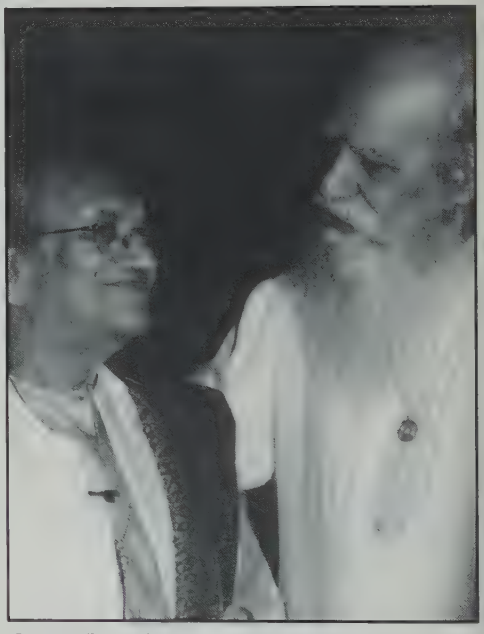
NEW YORK: Sri Gurudev Hosts H.H. the Dalai Lama and other Luminaries

As a 1996 recipient of the Juliet Hollister Award, Sri Gurudev was asked to be an honorary chairman of the 1998 awards gala. H.H. the Dalai Lama, Maestro Ravi Shankar, and Mary Robinson (United Nations High Commissioner for Human Rights) were selected to be the recipients of this prestigious award presented on May 5 in New York. The award was presented by the Temple of Understanding and the Interfaith Center of New York. Sri Gurudev, Queen Noor of Jordan, and the Very Reverend James P. Morgan were the first year's recipients.

Sri Gurudev, seated next to Mrs. Hollister and the Dalai Lama, was also asked to give the invocation before the dinner which was held at Cipriani on Wall Street in New York. His Holiness and Maestro Ravi Shankar shared warm moments with Sri Gurudev, along with 700 guests. Actors Ellen Burstyn and Michael Nouri were Emcees for the evening, which featured presentation of the awards, speeches by the recipients, and entertainment from international performers including Paula Cole.



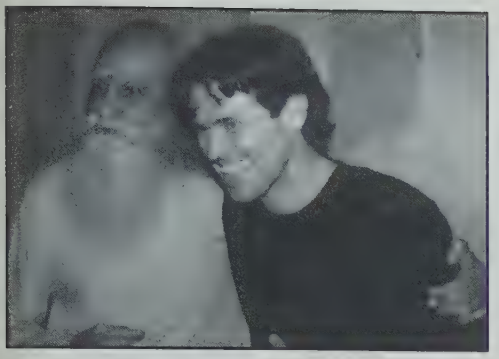
Sri Gurudev with Juliet Hollister and H.H. the Dalai Lama.



Sweet Reunion. Maestro Ravi Shankar and Sri Gurudev share a private moment at the Juliet Hollister Award Gala. (below)

NEW YORK: Other events

While in New York to attend the Hollister Awards, Sri Gurudev was also the guest of the Jivamukti Yoga Center. The Center is run by two dedicated souls, David Chase and Sharon Gannon, who are students of Pattabhai Jois. Their ecumenical altar includes a photo of Gurudev, whom they revere; and a number of their teachers have been trained



A light-filled meeting between Sri Gurudev and Willem Dafoe.

by the IYI. Recently Jivamukti, a well-respected and popular Yoga center in New York, expanded into a new building. Sharon and David were delighted to give Gurudev a tour and receive his blessings for their new Center; and they asked Gurudev to give a small satsang for some of their senior teachers and students. Included among the students of the Center are many movie stars and supermodels for whom Yoga is becoming an important part of their daily ritual. Willem Dafoe (who played the part of Jesus in the film *The Last Temptation of Christ*) is a close member of the Center and met Gurudev there for the first time. A very sweet exchange between Gurudev and Mr. Dafoe occurred, and photographers gathered. One photographer announced, "Jesus, meet Moses!" Cameras clicked away while Gurudev and Willem Dafoe embraced!

Gurudev was also invited to Columbia University, College of Physicians and Surgeons, to meet the physicians and practitioners at the Center for Complementary and Alternative Medicine. This was arranged by Christine Wade who is the research manager for the Women's Health Research Department and a New York Integral Yoga Institute teacher.

Sri Gurudev gave a public talk at St. Peter's Church in Manhattan, sponsored by the New York IYI. Swami Ramanandaji and the IYI staff beautifully arranged Sri Gurudev's stay in New York. In New Jersey, Margabandhu and Mahalakshmi Martarano, Shakti and the New Jersey IYI staff organized a public lecture for Gurudev at Fairleigh Dickinson University. Lalita and Tarun Surrey hosted a beautiful dinner gathering at their center, Surrey International, for Sri Gurudev with the IYI teachers in New York and New Jersey.

TEXAS: "Ancient Wisdom for the 21st Century" Symposium



Holy book reviewers! Sogyal Rinpoche and Sri Gurudev hold up books by each other. . .as if for a promotion!

The exclusive Houstonian Hotel and Spa was the site of a symposium and dinner gala that drew together Houston's



A quiet moment. Richard Gere looks through the pictorial biography of Sri Gurudev.

Continued -

finest in support of the Tibet Fund and International Campaign for Tibet. The program was organized by Mrs. Gail Gross, a student of Sri Gurudev and His Holiness the Dalai Lama. Sri Gurudev was the keynote speaker; and other guest speakers included Sogyal Rinpoche, Dr. Robert Thurman, and Dr. Dean Ornish, among others.

Sri Gurudev gave the invocation at the evening gala, and actor Richard Gere was the keynote speaker. Mr. Gere shared his personal experiences with the Dalai Lama and spoke passionately about the plight of the Tibetan people and their culture. During the gala, Mr. Gere announced to the gathering, "I consider Swami Satchidananda one of the greatest spiritual teachers of our time." He also spoke privately with Gurudev afterward, sweetly reminiscing about the 60's and friends of his who are students of Sri Gurudev.

LOS ANGELES: Holy-wood or Hollywood?

Sri Gurudev was the guest of Sandee Harilela and family in Los Angeles and gave 3 programs while he was there. On 29 May, Gurudev gave a public talk skillfully organized by Meera Kerr, Deepa Courland, Radha Herstein, Nirmala Heriza, and other members of the Integral Yoga Teaching Center at St. Augustine by-the-Sea. It was standing room only as Gurudev spoke on the topic of "Finding Peace in Times of Change." Nirmala Heriza organized several gatherings in her role as celebrity liaison. The first was a program hosted by Lynda Guber's Yoga House, during which Gurudev gave a talk to members of the film and entertainment industry in Hollywood. Gurudev spoke about the challenge of balancing the spiritual and the material in "tinseltown."

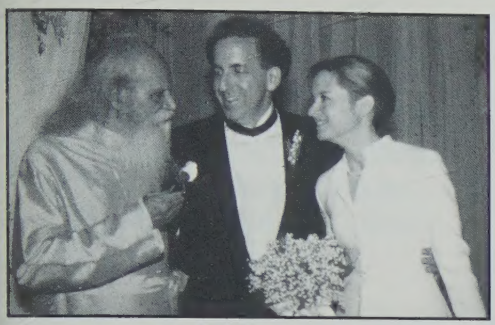


Three bright stars. Sri Gurudev hugs Billy Bob Thorton and Laura Dern.

Actress and longtime devotee Laura Dern introduced Gurudev. Many celebrities—among them Diane Ladd, Lynn Redgrave, Lainie Kazan, Leigh Taylor-Young, Moon Zappa—attended. The following evening, in a larger but still informal gathering, devotees and celebrities mixed at the home of actress Lindsey Crouse for a question-and-answer satsang with Sri Gurudev. Jeff Goldblum, Kelly Lynch, Sally Kirkland, Frances Fisher, and others were among the Hollywood community attending. Sri Gurudev took this opportunity to issue a challenge to the celebrities to take a stand and boycott working in films with gratuitous sex and violence. In answer to this challenge, some of the celebrities decided to form a new production company called "Ananda Productions" in honor of Gurudev's vision.

SAN FRANCISCO: A Wedding Story

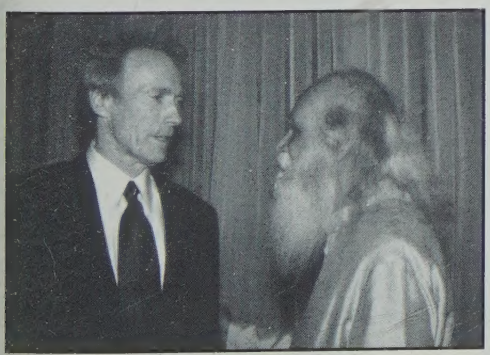
This last leg of Gurudev's West Coast journey was a very special one. Dr. Dean Ornish and his fiancee Molly Blackwell were to be wed. Dean, of course, is a longtime, close student of Sri Gurudev; and it was Dean and Molly's dream that Gurudev fly out to California and bless their union. Dean and Molly's wish was fulfilled as Gurudev agreed to officiate at their wedding on June 7th at San Francisco's Yacht Club.



Joyous union. Sri Gurudev with the happy bride and groom—Dean and Molly Ornish.

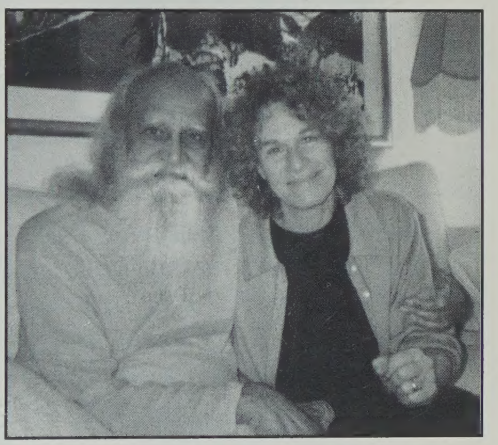
The aroma of exotic, fresh gardenias filled the air, along with incense and the ethereal sound of Gurudev's benediction in Sanskrit. Gurudev encouraged the couple always to remain "sweethearts" vs. "sweetheads." All who gathered were so touched by the ceremony and the special bond between Dean, Molly, the families, and Sri Gurudev.

After the ceremony, guests dined on delicacies prepared by famed chef Wolfgang Puck. Peter and Mary Max, John Paul and Eloise De Joria (Paul Mitchell products), Steve Jobs, Clint and Deena Eastwood, and Quincy Jones, were among the glitterati attending the wedding. Clint Eastwood was surprised to hear that Gurudev was an admirer of his work and returned the compliment telling Gurudev, "Well, Swamiji, after hearing your words, I'm a great admirer of your work." A highlight of the reception that followed was a video-taped personal message from Bill and Hillary Clinton wishing the couple a happy matrimonial life.



Mutual admiration. Sri Gurudev chats with Clint Eastwood.

Before leaving San Francisco, Sri Gurudev gave a public talk organized by the San Francisco Integral Yoga Institute. Rev. Kamala, Ram Vignola, and staff of the SFIYI deftly took care of all the logistics during Gurudev's week-long stay in San Francisco. Dean Ornish introduced Sri Gurudev to the nearly 400 gathered and spoke about the role he has played in the work Dr. Ornish is doing in the health field. Sri Gurudev also took this opportunity to laud Dean Ornish's achievements and service to humanity.



Sweet inspiration. A loving visit between Karuna Carole King and Sri Gurudev.

On a final note, singer Carole King, a close devotee of Gurudev's and great friend of the Ashram flew to San Francisco to be able to spend some time with Gurudev. As many know, it was through Karuna's (her Yoga name) contribution that the property known as "Yogaville" was purchased. ॐ

When the nature, the Cosmic Consciousness, knows fully well that you are really offering your service and not expecting anything in return—once that is proved—then abundance will be with you.
-Sri Gurudev

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If you have a balanced mind, that is your surfboard. You are steady on it. Whatever waves comes, you just go out and enjoy the surfing without getting caught.
-Sri Gurudev

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Integral Yoga *embraces the entire life from morning until evening. Everything should be yogic, from the minute you start brushing your teeth to the minute you go to bed.*
-Sri Gurudev

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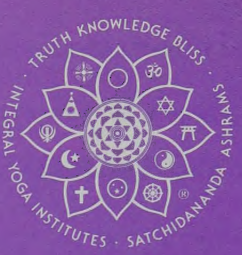
Become a yogi just by serving.
-Sri Gurudev

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That selfless life is what you call God.
-Sri Gurudev

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Master Sivananda always said this: "Serve, love." Service comes first. Serve with love; because, without love you cannot serve. *-Sri Gurudev*	*If you keep calm during the karma, it is Karma Yoga. If you are going to get disturbed during your action, it's karma.* *-Sri Gurudev*
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Through the Karma Yoga, your heart, mind, and body soon will be cleaned. *-Sri Gurudev*	*Wherever you are, just give joyfully.* *-Sri Gurudev*
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Integral Yoga is the synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.

Raja Yoga
The path of concentration and meditation. Based on ethical perfection and control of the mind, Raja Yoga leads ultimately to the state of samadhi, or super-consciousness.

Japa Yoga
The concentrated repetition of a mantram, a sound vibration representing an aspect of the Divine, leading to awareness of and attunement to this vibration.

Hatha Yoga
Postures (asanas), breath control (pranayama), relaxation, and cleansing practices (kriyas) to purify and strengthen the body and mind.

Karma Yoga
The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.

Bhakti Yoga
The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.

Jnana Yoga
The path of wisdom. By study, self-analysis and awareness, the Jnana Yogi ceases to identify with the body and mind and realizes the Oneness.

The Goal of Integral Yoga, and the birthright of every individual, is to realize the spiritual unity behind all the diversities in the entire creation and to live harmoniously as members of one universal family. This goal is achieved by maintaining our natural condition of: a body of optimum

Swami Satchidananda